

SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO. 252.

QUESTIONS FOR ELUCIDATION

BY SPIRITS AND MORTALS.

The investigating class in the city of New York is composed, as far as possible, of intelligent men and women who are supposed to entertain the various popular theories involved in the questions to be solved. This class, until further notice, will assemble each succeeding Wednesday evening at the house of Charles Partridge, and in conducting the meetings the following order will be observed: At seven o'clock the question for the evening will be read, after which will be presented papers from our friends abroad, containing pertinent facts, modes of application to the question under consideration, and conclusions. Then the persons present will read their briefs of facts, arguments and conclusion, and enforce the same with such brief remarks as may render the elucidation of the subject more complete.

To give equal and the widest facilities to all persons—whether present or absent—to participate in the discussion, we purpose to consider the several questions in their order, giving to each at least one week's time, and probably more to some or all of them. The purpose being simply to elicit and present truth in as brief and yet as comprehensive a form as possible, the following has been adopted as the order to be observed which is believed to be best calculated to promote the objects had in view.

First. Each contributor is requested to present in writing the facts on which his or her conclusions are based.

Second. The mode of applying facts to the question.

Third. Conclusions.

Fourth. Remarks.

QUESTIONS.

6. What is Death, and what was its origin?
7. Are there such things or conditions as mortal and immortal; and if so, what is it that is mortal and what immortal?
8. What was the origin of the first man?
9. What are man's connections with, and relations to, material nature, spiritual nature and God?
10. What are the uses and purposes of man's creation?
11. What are the essential attributes and properties of an immortal being or thing?
12. Is man mortal or immortal in whole or in part, and what part?
13. What influence and effect have the relations, habits and conditions, of a man's earth-life on the relations, conditions and happiness, of his life beyond?
14. Is there a sphere or world of life for man, other and beyond this natural world and the Spirit-world?
15. Wherein consists the essential difference between material substances and things and spiritual substances and things?
16. Is man physically, mentally or morally free?
17. Is there any such thing as evil or sin; and if so, in what does it consist, and what was its origin, its use and destiny?
18. Is the moral universe a means or an end in the creation; and is the moral government of God his final government?
19. Is the moral universe now just such as God originally foresaw, planned and designed?
20. Is there any special Divine Providence in the sense which implies the direct interposition of Deity?
21. Has God made any special revelation of his will to man; and if so, in what does it consist?

22. Has God provided any special means of man's development, regeneration or salvation?

23. Was Jesus Christ divine in any sense in which, and of which, man is not capable?

24. Is there a personal Devil; and if so, what was his origin, what his character, capabilities, uses and destiny?

25. What are the conditions and relations of the Spirit's existence? What are its surroundings, scenery, etc.? What are its powers and susceptibilities, and what are its sources of enjoyment?

26. Wherein consists the difference between man's life in the spiritual world and his life in the material world?

27. What effect has a premature physical death on man's spiritual life and destiny?

28. Have animals an organized spiritual entity—a self-conscious intelligence; and do they at death pass to another sphere or condition of existence?

29. What are the relations of mental to vital motion, and to what extent are the faculties of the mind capable of controlling the functions of the body?

30. Can the human mind, while in its earthly form and relations, produce psychological and physiological effects on other human minds and bodies with and without physical contact; and can it otherwise manifest its powers, through inanimate forms and substances?

Conference on Important Topics.

The undersigned, a Committee of Arrangements in behalf of a number of persons, interested in Human Progress as connected with the spiritual unfoldings of the present day, have made preparations for a series of meetings, to be held in the City of Boston, to commence on the 10th day of March, 1857, with a view of considering the following topics, viz.:

- 1st. The relation which man bears to the mineral, vegetable and animal kingdoms.
- 2nd. The grand principles of the Masculine and Feminine, as exhibited in each and all of these kingdoms.
- 3d. The whole subject of Reproduction, as it relates to the mineral, vegetable, and animal worlds.
- 4th. The whole subject of Marriage, both as a natural, a moral, a religious, and a spiritual relation.
- 5th. The subject of Education, in all its various ramifications.
- 6th. The whole subject of Individual and Collective Rights.
- 7th. To consider the wisdom of taking incipient steps toward forming a new Confederation, wherein distinctions of clime, of color and of sex will be no bar to equality.

Persons interested in any or all of these subjects—which are believed to be intimately related to Human Advancement at its present stage—in connection with spiritual teachings of the higher class, are cordially invited to be present, and take part in or listen to the deliberations of this occasion. Communications relating to any of these topics, from such as may be unable to be present, and from Spirits, are also solicited.

Persons desirous of submitting addresses or papers on either of these subjects are requested to notify the Committee—to care of A. E. Newton—at their earliest convenience. The Committee will endeavor to make such arrangements as shall secure opportunity for calm, orderly and instructive deliberation, and for the elucidation of important principles for practical guidance in the interesting future now opening to Humanity.

The meeting will open in Chapman Hall, School-street, at 10 o'clock A. M., on the day above named.

ELIZA J. KENNY,
SAMUEL T. THOMPSON,
HARRIET R. THOMPSON,
JONATHAN BUFFUM,
A. E. NEWTON,

Committee.

PERSONAL AND SPECIAL NOTICES.

The Public Lectures.

REV. T. L. HARRIS, the inspired poet of the Spiritual Age, lectures every Sunday morning and evening, in Academy Hall, Broadway. We understand that his audience last Sunday evening filled the Hall in every part, and that the interest is steadily increasing.

REV. R. P. AMBLER, one of the most eloquent and rational of our Spiritual Lecturers, has occupied the Desk at Dodworth's Academy for the last two Sundays, and will again speak in the same place on Sunday morning and evening next, at the usual hours.

Mrs. HATCH (formerly Cora L. V. Scott) will occupy the Desk at Dodworth's one week from next Sunday. Mrs. Hatch is very young for a public teacher of philosophy and religion; but when under the influence of the inspiring agents who entrance her, she displays very remarkable powers, and her utterances are truly interesting and instructive.

Call—the Auburn Convention.

A FRATERNAL invitation is hereby extended to Spiritualists in Central New York, and throughout the country—lecturers, mediums and all—to attend the adjourned Mass Convention to meet in Auburn, N. Y., Saturday, February 28, and Sunday March 1, 1857.

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DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

PARTRIDGE AND BRITTAN, PUBLISHERS, 342 BROADWAY--TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. V.--NO. 44.

NEW YORK, SATURDAY, FEBRUARY 28, 1857.

WHOLE NO. 252.

The Principles of Nature.

CERTAINTY OF SPIRITUAL INTERCOURSE.

CONTINUANCE OF THE CORRESPONDENCE BETWEEN JUDGE EDMONDS AND A DISTINGUISHED LEGAL GENTLEMAN.

OCTOBER 10, 1856.

DEAR SIR:

I write to thank you for the kindness and courtesy with which you responded to my communication of the 22d ultimo; also for the purpose of replying to your request for my consent to the publication of my letter with my name, as a kind of preface or introduction to your exposition of the questions or difficulties suggested in my said letter. I consent most cheerfully to the publication of the letter, if deemed advisable by you, but without the name. I think that this would be premature on my part. It is not from cowardice or fear of ridicule. I believe I am now regarded as more than half a Spiritualist by most of my friends and acquaintances. I am, however, but an humble investigator, with no settled convictions on this subject, but with a mind certainly unsettled on all subjects of a kindred nature. I wish only truth. Of this I am not afraid, let it lead where it may. I feel that no truth can be hurtful, however it may clash with dogmas and preconceived opinions; and of another thing I am convinced, no truth (physical, moral, or religious) can be discordant with any other truth; and this is a consolation and an encouragement to those who investigate with honesty and intelligence. If I sincerely and honestly direct the faculties which my heavenly Father has bestowed upon me in search of truth, but should unhappily arrive at an erroneous conclusion, it can scarcely be imputed to me as a crime.

I do not, however, think that creeds should be lightly changed as one would change a garment; and one should be cautious how he seems to do so before he has formed a definite judgment, lest sliding back to his former opinions, or taking others still more novel, he should incur the character of volatility or instability.

If I were to be convinced of the truth of Spiritualism, I should not hesitate to avow it, or at least, I hope I should—and I scarcely know whether I should—be pleased or otherwise, to find its claims based on reality; but I feel that I would be more than willing to embrace the truth.

O truth! truth! "What is truth?" So difficult to find on earth, is it equally difficult to know what is truth in heaven? While men are darkling after it in this sublunary sphere, is the search for it also vain for the pure and disembodied Spirits in the higher spheres? This, to my mind, is one sad and discouraging feature in your philosophy. For I had hoped and thought (and if it is an illusion, I had hugged it to my soul) that truth vainly sought on earth, was to be found among the bright immortals. But the revelations to you and others would lead to different conclusions.

I think, my dear Sir, that your explanation of the difficulties I suggested (the discrepancies of the Spirit revelations on subjects where there should be no discrepancies) though very inge-

nious, to a person who stands in my point of view, is not satisfactory, and if you will pardon the phrase (not intended to be in the slightest degree disrespectful) not logical. I mean that, after conceding to you all your facts on which your explanation and argument are grounded, you explain the admitted discrepancies by the supposed different states of advancement of the Spirits who communicate (and here I would say by way of parenthesis, that independently of this new revelation I am prepared to admit and believe, that the disembodied Spirits of the righteous are at any given period differently advanced, according to circumstances, in knowledge and other attributes.) But on this earth, amid our imperfect and undeveloped race, all, however limited in faculties of mind or opportunities of observation, equally know and understand certain simple facts. Upon these all agree; there is no discord. If the discrepancies in the Spirit teachings had appeared on subjects that were abstruse and metaphysical, the incongruity would not have been so startling. "Providence, foreknowledge, fate and will; fixed fate, free-will, fore-knowledge absolute," these and kindred themes we may suppose that seraphic intellects might discuss and endeavor to explore, "and find no end in wandering mazes lost." But upon a question of geography, a mere matter of locality, we find the discordances in the Spirit teachings most glaring. Where is the difference in this sphere, among savans as to the geographical position of Pekin, or any other known place? Yet this is precisely the contradiction pointed out in my last letter. The question is as to the locality of heaven, or the place where good and happy Spirits dwell. The conclave of high and holy and advanced Spirits, questioned by Prof. Hare, locate it between this earth and the orbit of the moon, that is, the seven spheres are there located; and let it be borne in mind, that the advanced Spirits (Bacon and Swedenborg, I believe,) who being interrogated by you or some one of your circle in the same manner, replied that twice the distance of the remotest fixed star, multiplied a thousand times, would not approximate the measure of the distance of the locality of Heaven. I am writing now from memory, and may not have this teaching accurately in the very words; but I think that I have expressed the idea substantially. I said that both of these statements could not be true. You ask me what authority I have for saying that; that you believe both statements to be true, meaning, I suppose, that there are two localities. You ascribe the apparent contradiction to the different advancement of the two classes of Spirits who teach. If I understand the force of this argument, it amounts to this: the Spirits teach according to their own experience and knowledge, and only in that way. The intimation directly is, that the more distant locality is spoken of by the more advanced Spirits. That is a higher and a happier place. But I have not learned from anything I have seen, that Bacon and Swedenborg claim to be more advanced than some of the conclave who communicate to Dr. Hare. And if they were, and had a knowledge of ulterior spheres beyond the seven of Hare, it is reasonable to suppose that the advanced Spirits of Dr. Hare's conclave had some

report of these higher and more exalted states of being. There is a teaching (somewhere to be found in your book, perhaps,) that the seventh sphere wherever it is, is the ultimate: and that beyond that nothing is known by the highest intelligences. But leaving that out of view, Bacon and Swedenborg who taught the more distant locality, must in their upward ascent have passed through the lower spheres, and have had a knowledge of them from personal observation, to say nothing of a different way of obtaining that knowledge, being such high and advanced Spirits as they were. I can not see but that they should know all below them, when interrogated as to the locality of heaven; for them (ignoring the seven sublunary spheres of Dr. Hare's conclave,) to locate it beyond the fixed stars is to my mind, (I can make it nothing else but) a contradiction of the sublunary location. It does this by the most obvious implication. If a learner of geography were to ask where were situated the territorial possessions of the Czar of Russia? and had an answer which included all his European dominions, but omitted his Asiatic dominions, would that be a correct answer? Would it not, by the most manifest implication, exclude the Asiatic territory? Would it not be contradictory to one which included the latter? Would not there be different teachings to that scholar? *Expressio unius, exclusio alterius*, is not simply a law maxim. It enters into the very philosophy of language, and is equally applicable to all subjects. I doubt not it holds good in the language of the angels in heaven. Suppose it were asked to name the states in the American Union, and the person questioned should enumerate the sixteen Northern, and omit the fifteen Southern States, would not this answer be false? Upon every principle of correct construction, applicable at all times and upon all occasions, would not this convey the erroneous information that the sixteen Northern States, and they alone, composed the American Confederacy of States? It would be vain to vindicate the correctness of the statement, by saying that it was true as far as it went, and that the States enumerated were actually in the Union. The implication is that there were no other; and to make it true in every sense, it must be put upon the ground that the person who answered had a mental reservation which the other interlocutor was not aware of. It is not even answering in a double sense. Pardon me for saying that the defect of your reasoning in the explanation appears to me to be of a similar character. Dr. Hare's conclave tells him that the spheres are between the earth and its orbit of the moon. Bacon and Swedenborg (one or both) say that the spheres are far beyond the sidereal heavens, and all are professing to teach the where of the dwelling-place of beautiful Spirits. Conceding all your *postulata*, this, to my mind, is a contradiction.

But admitting the contradictions, how are the facts to be disposed of? There is the rub. The teachings may be contradictory; they may be all false; but the question forces itself upon us, Who makes them? whence come the revelations, true or false? They are intelligible, if not true, and seem to emanate from intelligent sources. They can not come (it seems so) from

mere matter, however subtle its forces. I am lost in wonder and amazement! I am free to say that these phenomena, viewed in any light, or however we may disposed of them, are the most extraordinary in the history of the human mind. Great results must follow, whether they emanate from disembodied Spirits or not. No candid or well-regulated mind can question the integrity of all the witnesses. If you only, or a few others, were alone the witnesses, we might without impugning your honesty, veracity or general intellectual capacity, get over the difficulty, by ascribing the phenomena to monomania, as Swedenborg's teachings were for a long time, and with some still are disposed of. But the concurrent testimony from many and widely separated sources has assumed a magnitude and force which is not to be evaded by a philosophic sneer. Such a mode of treating the subject may and does satisfy the unreflecting and vulgar herd. But the subject merits attention and will force itself upon the notice of the world.

Thus far I had written last night, under very unfavorable circumstances. I was here forced to stop by the lateness of the hour and the access of a morbid affection to which I am subject. On looking over the foregoing, this evening, I am forcibly struck with the imperfect manner in which I have expressed my ideas, and the almost illegible character of the writing. And I have been strongly disposed not to trouble you with the labor of decyphering my hieroglyphics, difficult to read at all times, but more so when the writing has been executed under the circumstances that existed when the foregoing was written. I have, however, concluded to forward it to you, as you appear to take an interest in my feelings and opinions on this subject.

There is one observation I must make before I close. The teachings in your publications, as emanating from the Spirits, inculcate a morality the most pure and elevated, and a state of the affections toward God in the highest degree holy and spiritual. In these respects there are, in my opinion, no writings extant more unexceptionable. There is (as it appears to me) in the Spirit teachings much declamation and rhapsody, and they abound in generalities, which, though very good as such, convey no information.

There is very little said in this State on the subject of Spirit manifestations, and what is said is entirely in the spirit of scoffing and ridicule. I know of no confirmed Spiritualist, and but very few who have given the subject the slightest attention. There is a gentleman of some eminence in the western part of the State who is said to be a convert. The person who in my knowledge comes the nearest to that character, is an intelligent, educated and high-toned gentleman in ———, who has some remarkable experiences on this subject. He is a physician; some of the demonstrations at his house I have witnessed. He had communications with what purported to be Spirits. Their names were always given. They communicated freely, but revealed nothing of importance. They made some most admirable tests as to matters unknown; but often made mistakes or false statements. The last time I saw this gentleman, he had given up the investigation, and was entirely afloat as to whether the demonstrations made in his presence were the work of Spirits. The Spirits, though they continued to manifest whenever invited, and breathed nothing but kindness, good will and affection, yet spoke so many falsehoods that he was disgusted with the exhibitions. He had no confidence in anything they communicated; and on being asked for explanations as to their false statements, they could give no explanation.

But I must cease to trouble you with my crude thoughts and imaginings on a subject which has engaged so much of your attention, and upon which you are so well informed that what I have to say must appear trivial. If leisure serves you, I should be pleased to hear from you at any time upon this interesting theme. I am, Sir, with great respect, yours, etc.,

HON. J. W. EDMONDS, NEW YORK.

NEW YORK, December 14, 1856.

DEAR SIR:

I know you will excuse the long delay in answering your favor of the 10th of October, and I will therefore waste no words in apologizing, but content myself with assuring you that it has not arisen from any want of inclination on my part.

Plunging then in *medias res*, may I not ask if you are not too impatient in your search for the great desideratum—the Truth? There is no short-cut to knowledge. It has to be toiled for, from our A B C's to the great question, what is God? It is by slow steps that we attain the truth. Think how many cen-

turies elapsed before the truth of our planetary system came to us! and finally it came through much persecution and as the result of the observations and speculations of thousands of years. And so it has been with all the great truths of Science which we now conceive. But have we yet received all the truths even in relation to the material world, which Science can yet attain to? We are not authorized to say so. Why, even Newton's attraction of gravitation which was proclaimed by him as a cause, it is now insisted is but an effect, and therefore there is a truth yet to be discovered behind and beyond it. How many new planets belonging to our system have been discovered within the past fifty years which were before unknown to us! And how many ages passed before we learned the fallacy of the long received maxim, "that nature abhorred a vacuum!"

These things were truths as much a thousand years ago as they are to day, and it was our incapacity which retarded our knowledge of them. It was our fault and not theirs, that they were not truths to us at an earlier period.

It is the same with moral as with physical truths. It is only as our capacity to receive them advances, that they come to us.

Cast your eyes back upon the world when Fetichism was the religion of man. He then worshiped stocks and stones, because he was incapable of appreciating a divinity, divested of material attributes. He could not comprehend an invisible, omniscient Deity. The idea was simply an absurdity to him, and he rejected it of course.

The fire-worshiper who succeeded him, began to worship the cause rather than the effect.

The ancient mythology began to comprehend the idea of an invisible existence, but it received not the thought of a Great First Cause.

At length man was prepared to receive the revelation of one God over all. Yet mark how difficult it was for him to comprehend it! It came with many marvels; yet we do not learn that even darkness over the whole land, or the destruction of all the first-born of Egypt, worked conviction in a single mind. Even the Israelites had to pause in the wilderness until an entire generation had died out, before they would receive a truth which now our youngest children acknowledge.

And so, when man had so advanced that he might receive the truth of his own immortality, behold! how difficult it was for him to receive it. Socrates in Greece, and Jesus in Jerusalem, fell sacrifices to the promulgation of this mighty truth.

And now that two thousand years have rolled on, behold how few among the nine hundred millions of men on earth are prepared to receive the great truths which you and I acknowledge, namely, the existence of one great Jehovah, and man's immortal destiny.

Why is it that you and I, even in childhood, received as truth that which the wise and the learned of antiquity rejected as fables? Because time had made its impress upon the race as well as upon the individual.

But everywhere with man, in all ages and in all conditions, time and progress are essential elements in the dissemination of truth, and its reception by him.

Do you ask why I thus gravely dwell on these truisms, with you? It is because being truisms, we may learn the application of them; and by applying them to the revelation of spiritual truths, we may see why it is that the dissemination of such truths, even now and when descending from so high and holy a source, should be so slow in progress—so difficult, so full of anxiety to us, and yet so certainly attainable in the end.

Let us not, then, marvel that Truth is so hard to get at; and let us so learn to discriminate that we may be able to determine, whether the obscurity which disturbs us is owing to a spot on the sun or a cloud around the beholder.

If, then, these things are true, they must be as much so in the present as in the past—in regard to individual man as to the race. Let us see if they will not explain the difficulty to which you refer, as to the locality of Spirit residence.

I do not understand that the Spirits who teach Dr. Hare, as to the sublunar locality, do say that there is no other home; and most certainly those who have taught me as to the far distant locality, have not said so.

It is not therefore what they do teach, but what they do not teach, that is the cause of the difficulty; and because they who are teaching Dr. H. in regard to the earthly spheres do not stop in the midst of their teaching, to exclude a conclusion by telling him that there are other localities beside, where Spirits dwell.

Pardon me for saying I do not think this is sound reasoning; and marvel not that I say to you, that even on the bench I could not see the philosophy of the maxim *expressio unius*, etc.

It may sometimes be true that the expression of one idea excludes another; it may indeed often be a just inference to draw, but its universal application can not be sound. A child is asking you what are the countries on the face of the earth? You begin by describing to him the Western Continent; and then, deeming that he has got as much as he can then grasp, you pause for awhile and wait for his mind to be prepared for further teaching. Would it not be lamentable for that child to infer from that, there was no other Continent?

Thus Dr. Hare has all his life long been an honest, sincere, but inveterate disbeliever in the Christian religion. Late in life Spiritualism comes to him, and in a short time works in his mind the conviction of the existence of a God and his own immortality. So far his Spirit teachers have already gone with him. But he still denies revelation. He is as sturdy and sincere now in that denial as he ever was. Will it be just to conclude, because his Spirit teachers have not yet brought him up to that point, that therefore there is not and never has been a Revelation?

If there was no other teaching of spiritual truths but Dr. Hare's, or if even his professed to teach the whole truth of Spirit existence, there would be more room for the argument. But even then the position would be precisely that which the theologians of to-day so pertinaciously assume, namely, that the revelations through Christ are plenary—a position which has been immensely mischievous in retarding man's spiritual progress. But there are other teachings beside the Doctor's, and his do not profess to cover the whole ground.

The other teachings disclose to us who they are, who—for a while at least—are confined within sublunary distances, and why they are so. They also disclose to us other states of Spirit existence, far more elevated and refined than can be consistent with any earthly or sublunar habitation, whose radiance and beatitude are far beyond even the comprehension of those who are yet so earthly as to be bound down within its influence.

The locality of such a state of existence, in the boundless realms of space, I for one, do not pretend to understand. How can they to whom space is nothing, and whose rapidity of motion lies not "behind the celerity of thought," convey to me an adequate idea of distance in their sphere of life? And how could I understand them, when I can not grasp with a proper comprehension even the distance of Saturn or Herschell? I can approximate to a comprehension, by imagining how long it would take a cannon-ball or a railroad car to traverse the distance; but even then I am lost in the immensity of the idea.

Why then attempt to teach me what I can not comprehend? They are not so superfluous. Already have I learned so much that is far, far beyond what I formerly dreamed was possible, that I pause and say, How boundless is thy realm, O, truth! and how eternal must be the search for it, with the immortal intellect!

Already have I been taught so many things beyond the power of language to describe, or even of my mind to comprehend, that I pause on the threshold of knowledge, in breathless awe, and await the time when the spark of divinity that is within me shall be so developed and enlarged that I may begin to grasp the mighty truths which are ever rolling round me in His illimitable kingdom.

Let me suggest to you one idea which will tend to show you that the teachings to Dr. Hare did not intend to exclude other localities.

We are taught by Science that the countless worlds which roll in space, must be inhabited by sentient beings. We are now taught by Revelation that it is so, and that those beings, differing as they may from us and each other in their development, are, like us, destined for immortality. Now what is their condition after death? Are they, too, confined within the sublunary distances of this, one of the least considerable of those worlds? Yet *expressio unius, exclusio alterius*, carried out, would have it so. Surely the argument drawn from that maxim can not be sound, which conducts us to such consequences.

I have thus in a measure amplified the idea which I but suggested in my former letter. Whether I have done so satisfactorily, I leave to your better judgment, confident of the result in a mind so candid and intelligent.

Thus far I have dwelt upon the difficulties and uncertainties of

Spirit communion, and have endeavored to convey the idea that it is only by the use of our own reason that we can arrive at results; in other words, that we must deal with this revelation in the same manner that we have dealt with those through Moses and the Prophets who succeeded him, and through Jesus and his Apostles, and that we can take nothing "by authority" without a sinful surrender of our own independence of thought and the responsibility that belongs to it.

Now let me pause a moment, to mention to you some of the important truths which we can and do obtain through this communion, in spite of all its contradictions and amid all the incongruities which, although they disturb us, must, it seems to me, be inevitable.

I have now been six years engaged in these investigations. I have been blessed with most favorable opportunities for investigation; I have been witness to very many things, not one ten thousandth part of which has yet been published. I am almost daily enjoying the communion, and daily learning some new truth, or receiving confirmation or explanation of some already given. I am thus taught that there is no end to the knowledge which can thus be communicated to us, and that with all my advantages I am but on the threshold of this new knowledge.

My conclusions must therefore be drawn from many facts not as yet within your reach, or which have not yet come to your knowledge; but they are facts, to the knowledge of which all can attain; for it can not be supposed that I have any peculiar privilege that can not be enjoyed by all mankind. All may know what I know; all may witness what I have witnessed. And now, what I mean to say is, that to all such, when they do thus know and do thus witness, these truths are demonstrated.

Most fully do I accord with you in the opinion that they are most important to man, and do "inculcate a morality the most pure and elevated, and a state of the affections toward God in the highest degree holy and spiritual."

These are the truths I mean:

1. That man during his earthly existence can have communion and direct intercourse with the Spirits of those who have, like us, lived the earthly life, and that not only with those who, when on earth, were near and dear to us, and who can return to assuage our grief by their presence, but with those who have passed away ages ago, and who can return to us and impart to us the "new knowledge" they have acquired during those ages of their Spirit existence.

2. That that knowledge is not confined to matters connected with this earth, as a material world, or to its hidden or forgotten things, but may extend to the constitution and organization of the countless worlds that people space, and to the laws which govern them, from their first formation to their highest state of perfection.

3. That in this manner man's ultimate destiny can be revealed to him, and the condition of his existence after this earth-life.

Hitherto it has been revealed to him simply that he is destined to live forever; but what that existence was, has been concealed. Now it can be revealed to him, with all its conditions, and what are to be his occupations and employments there.

4. That the character of man's future, whether for good or ill, whether happy or otherwise, is in a great measure dependent upon himself—at least dependent upon himself and his surroundings; that he must work out his own salvation, and he can not devolve that task upon others, nor can he cast upon others the responsibility that belongs to him of performing his duty of obedience to the laws of his great Creator.

5. That the great law of man's existence is Progression. As his body is the result of progression from inert matter to the living moving animal, so his soul, which is the emanation of the divinity within him, must progress from the cradle to eternity, and that progression must be in the elements which will liken him to the divinity whence he has sprung.

6. That all mankind are members of one great body, as the leaves and the limbs are parts of the tree. They are bound to, and connected with, each other by indissoluble ties, and progression must be of the race as well as of individual man.

7. That man is endowed with all the attributes which are necessary to enable him thus to progress. Some of them are yet dormant, yet are capable of being drawn out by proper cultivation, as we are able to read by cultivating the powers within us.

8. That among those attributes which are capable of cultivation

and action even in this life, are: the power of Spirit communion; of seeing and hearing spiritual things without using the material organs; of knowing the thoughts of our fellow-man even in his earthly tabernacle; and of prophesying as to the future.

9. That progression must begin in this our primary existence, and if omitted or neglected here, it is far more difficult to begin it hereafter.

10. That man passes into the Spirit-world morally and intellectually, as he is here; that if he is perverted here, he is so there until his great destiny of progression shall begin. While thus perverted, he can commune with us on earth, and we are ever surrounded by such, and susceptible to their influences.

From this source come the inner and often mysterious promptings to evil, which all of us at times experience, urging us to do, even against our own will, what we know to be wrong. And now that the source of this evil is revealed to us, so it is being revealed to us, how we can resist and overcome it, and how we can effectually guard against its effect upon us.

These are the mighty truths which spiritual intercourse teaches us. They are demonstrated to us, in a manner and with a force and clearness that no sane mind can resist; and they come to the enlightened intellect with irresistible conviction.

But they come to us, by means of evidence flowing through human channels; and like all human testimony, they are attended with difficulties and dangers which are sufficiently annoying, but are not insurmountable.

Patient, calm and intelligent inquiry can not fail to produce such results. Anything short of that can not be satisfactory, and may often be dangerous.

Fanaticism is always mischievous. Undue excitement is always hurtful, and they are none the less so in Spiritualism than they are in any other religion; but with us they are easily overcome, for we are ever taught that it is our reason that is addressed, and that its calm exercise alone can enable us to perform our whole duty wisely and well.

I am, very respectfully, yours, J. W. EDMONDS.

To _____

SPIRITUALIST PAPER IN SOUTH AMERICA.

Messrs. PARTRIDGE AND BRITTAN:

Gentlemen—It will doubtless be interesting to your readers to learn of the spread throughout the world of our beautiful belief, and I therefore mention to you that I have lately received two numbers of a newspaper published in Spanish at Caraccas, in Venezuela, South America, devoted entirely to Spiritualism. It is a very creditable publication, and is conducted with the right spirit. I send you herewith a translation of its title and its prospectus. Yours, J. W. EDMONDS.

[Translation.]

THE SPIRITUALIST,

DEDICATED TO THE INVESTIGATION OF
SPIRITUAL MANIFESTATIONS,

With the object of enlightening Unbelievers, and of unfolding in the human mind the glorious destiny of Man.

Vol. I., 1st Qr. CARACCAS, MONDAY, DEC. 1, 1856.

No. I.

PROSPECTUS.

"The Spiritualist" will be published semi-monthly, on the first and fifteenth of each month. It will commence to appear on the first of December, and will be edited by a Spiritualist.

This journal will be dedicated to spiritual investigations, with the view of opening the blinded (hoodwinked) eyes of unbelievers and skeptics, to the glorious realities of the future existence of the sons of God, and for the instruction which the Spirits themselves give us—tracing the life which the inhabitants of earth should follow, to secure entrance to eternal glory, and the enjoyments of the celestial abode; as well as the danger and sure punishment of the wicked when the soul leaves its temporal vesture.

The columns of the "Spiritualist" will contain the communications with which the Spirits may favor us through the Central Circle of Caraccas, as well as an indication (description) of the spheres to which they were conducted when they left the flesh, and the progress which they have made from sphere to sphere in the glorious transit toward a happy eternity, will be truly given; and when Spirits know more generally that there is a paper especially dedicated to their cause, and open to their communications, they will avail themselves of the facility, and communicate with relations and friends, upon their present condition and the beauties of spiritual life.

The columns of the "Spiritualist" will be open to the results of investigations made in private circles, with arguments for and

against the phenomena of the manifestations—if they reach us authorized by the signature of the party transmitting them. The pure Christian will find consolation from this spiritual instruction, and those blinded by vice will tremble.

Price of "the Spiritualist" 75 cts. a quarter (three months) in advance, or \$1 if not advanced. Papers copying this prospectus, will receive the "Spiritualist" in exchange.

DANGER FROM THE CATHOLIC CHURCH.

BY THEODORE PARKER.

The Roman Catholic Church claims infallibility for itself, and denies Spiritual Freedom, Liberty of Mind or Conscience to its members. It is therefore the foe to all progress; it is deadly hostile to Democracy. To mankind this is its first command: Submit to an external authority; subordinate your human nature to an element foreign and abhorrent thereto! It aims at absolute domination over the body and the Spirit of man. The Catholic Church can never escape from the consequences of her first principle. She is the natural ally of tyrants, and the irreconcilable enemy of Freedom. Individual Catholics in America, as elsewhere, are inconsistent, and favor the progress of mankind. Alas! such are exceptional; the Catholic Church has an iron logic, and consistently hates Liberty in all its forms—free thought, free speech.

The Catholic population is not great in numbers. In 1853, there were in America 1712 churches, 1574 priests, 396 theological students, 32 bishops, and 7 archbishops, church property worth about \$10,000,000, and 1,738,000 Catholics. But most of them are of the Celtic stock, which has never much favored Protestantism or individual liberty in religion; and in this respect is widely distinguished from the Teutonic population, who have the strongest ethnological instinct for personal freedom.

Besides, the Catholics are governed with absolute rigor by their clergy, who are celibate priests, a social caste by themselves, not sympathizing with mankind, but emasculated of the natural humanities of our race. There are exceptional men amongst them, but such seems to be the rule with the class of Catholic priests in America. They are united into one compact body, with complete corporate unity of action, and ruled despotically by their bishops, archbishops, and Pope. The Catholic worshiper is not to think, but to believe and obey; the priest not to reason and consider, but to proclaim and command; the voter is not to inquire and examine, but to deposit his ballot as the ecclesiastical authority directs. The better religious orders do not visit America. The Jesuits, the most subtle enemies of humanity, come in abundance; some are known, others stealthily prowl about the land, all the more dangerous for their disguise. They all act under the direction of a single head. One shrewd Protestant minister may be equal to one Jesuit, but no ten or forty Protestant ministers are a match for a combination of ten Jesuits, bred to the business of deception, knowing no allegiance to Truth or Justice, consciously disregarding the Higher Law of God, with the notorious maxim that "the end justifies the means," bound to their order by the most stringent oath, and devoted to the worst purposes of the Catholic Church.

All these priests owe allegiance to a foreign head. It is not an American Church; it is Roman, not free, individual, but despotic; nay, in its designs not so much human as merely papal.

The Catholic Church opposes everything which favors Democracy and the natural rights of man. It hates our free churches, free press, and above all, our free schools. No owl more shuns the light. It hates the rule of majorities, the voice of the people; it loves violence, force, and blood.

Catholic votes are in the market; the bishops can dispose of them—politicians will make their bid. Shall it be the sacrifice of the free schools? of other noble institutions? In some States it seems not unlikely.

I do not think our leading men see all this danger. But the baneful influence of the Church of the Dark Ages begins to show itself in the press, in the schools, and still more in the politics of America. Yet I am glad the Catholics come here. Let America be an asylum for the poor and the down-trodden of all lands; let the Irish ships, reeking with misery, land their human burdens in our harbors. The continent is wide enough for all. I rejoice that in America there is no national form of religion; let the Jew, the Chinese, Buddhist, the savage Indian, the Mormon, the Protestant, and the Catholic have free opportunity to be faithful each to his own conscience.



SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

S. B. BRITTAN, EDITOR.

NEW YORK, SATURDAY, FEBRUARY 28, 1857.

THE LAW OF SPIRITUAL INFLUX.

By spiritual influx, in the most general sense of the phrase, we mean a flowing into the soul or mind of any of those potentialities which are calculated to influence, favorably or otherwise, its affections and thoughts, and thus, by continuance, to ultimately influence its permanent nature. Of course in this brief article a subject of this magnitude can be treated only as to its most prominent and general aspects; but the following hints are submitted as having both a philosophical and practical bearing that may prove somewhat important.

Before the soul can receive the inflowings of anything beyond itself, it must of course have in itself the open vessels in which such may be received. These it may have by virtue of its own interior conditions, and without any immediately exciting agencies from without. A large portion of the influxes to which we are subject, however, are occasioned by agencies which first act upon the soul from without, through the channels of the senses. In a dreamless slumber, for instance, the receptive vessels of the soul may be said to be in a state of entire collapse, and the whole man is entirely unconscious alike of objective and subjective existence. But if the tympanum of that man's ear be agitated by a quick and sharp sound, or if his olfactories are addressed by a pungent odor, or even if a strong light is thrown upon his closed eyelids, his faculties are aroused, the receptive vessels of his mind are opened, and a perception of the causes, nature, and it may be of all the interior and exterior relations, of the agency which thus intruded upon his nerves of sense, will flow into his mind; whereas had not the vessels of his mind been opened in this particular way, the nature of his inflowing thoughts and emotions when awaking might have been entirely different.

But if the whole man from a state of dormancy is thus awakened, it is none the less true that any particular faculty or affection that is comparatively or entirely dormant, may in an analogous manner be aroused, and brought into a receptive condition, by appeals through the senses. This, in fact, is no more than what we know to be exemplified in the common colloquial intercourse between man and man. If one expresses a thought or emotion, that thought or emotion thus flows, through the channels of hearing, into the mind of the one to whom it is addressed, and in this way only is it understood. But the soul is also inflowed with thought and emotion through other channels of sense. The reader may understand this by considering that it is by the conventional significance of the forms of the letters and words which he is now perusing, as these address the eye, that the thoughts of the writer are made to flow into his mind; and if this is so, it is scarcely less obvious that each object in nature and art which addresses the optic nerve, and each sound that addresses the ear, is the means of the influx of a corresponding thought or emotion into the soul; and so of any appeals through other senses.

It is in this way that the whole surrounding exterior world is constantly flowing into the soul, and, unless counteracted by more interior influxes, is generating its principles and correspondences in the very composition of our interior nature. Moreover, according to the good or evil character of the sounds, sights, etc., by which the soul is habitually addressed, will be the nature of its prevailing thoughts and affections, and finally of its permanent characteristics—excepting, as before said, in so far as these tendencies are counteracted from a more interior and more powerful source of influence.

Upon the basis of these simple considerations, every one who is wise may construct for himself a rule of practical life which, if duly observed, may prove of great importance. Its fundamental requirement will be, of course, to exclude so far as possible, all sensational inflowings whose tendency is to excite evil thoughts, and generate impure interior conditions, and to con-

stantly seek those which have the opposite tendency. If one habitually puts himself in the way of hearing discordant sounds, or evil speeches, or of witnessing inharmonious scenes of any kind, his psychical constitution will necessarily become more or less imbued with their nature. But on the other hand, one who is constantly subjected to external actions from a sphere of harmony in sights, sounds, odors, etc., will, interior influences and hereditary states being equal, show the impress of the same in the forms and activities of his constantly developing faculties. And whatever be the influences which he thus immediately receives through these sensational channels, the influx which he receives from the spiritual world will be of a corresponding nature; for by the law of correspondences he is necessarily brought into most intimate rapport with Spirits who are related to his leading thoughts, emotions and desires, and who, by flowing into the same, will excite them to more intense action.

To those, then, who would constantly progress in goodness and truth, and who crave aid in their endeavors from the spiritual world, we would say:

1. Be careful what you hear and see, and how you hear and see. Suffer not profane or obscene speeches to be made in your presence without administering a gentle rebuke, either by silently withdrawing, or by some direct and firm, though kind, expression of disapprobation.

2. Be careful what you read, and how you read. Pass over the records of crime and disorder with which the public prints abound, with a mere glance, and only notice them at all in order to be informed of those deplorable conditions of humanity which call for reform. It is by the wide publication of the horrid details of some horrid murder, or the mysterious surmises respecting the agents of the same, and the probable manner of its commission—all of which are eagerly perused, speculated upon, and dreamed about—that the whole mass of public mentality becomes saturated, as it were, with the sphere of murder, and "psychologized" with emotions and volitions of a dark and bloody character—emotions and volitions which necessarily sever one's connection with the pure and gentle angels of heaven, and bring him into association with spirits of the low and dark spheres.

3. Every morning, before going out to mingle with the world and its temptations, make it a rule to read and meditate upon some passages from the purest and holiest book (whatever that may be) which your interior and honestly exercised faculties have yet been able to recognize. If you feel a little out of harmony, sing, or get some one in the family to sing for you, until you feel better; and if you feel nervous and crabbed, still manage to say a few kind and cheerful words to those around you, even if you at first have to force yourself to do it; and you will immediately feel nearer to heaven.

In these ways, and other analogous ones which to the contemplative reader will very readily occur, one may daily fortify himself against impure and disorderly influxes, and open himself to the sweetest inspirations from the angel spheres, and from the Divine Being himself, until, by progressive degress his whole being will become an incarnation of heaven.

SEELEY AND THE SUN PICTURES.

More than half a century has elapsed since Sir Humphrey Davy and a Mr. Wedgwood were engaged in a series of experiments, with the view of fixing the images of the *Camera-obscura*. Owing, however, to the imperfect development of chemical science at that period, no decisive or important results were obtained, and it remained for Daguerre and Fox Talbot to discover this beautiful and important art, in which the mysterious powers of Nature bear testimony to the genius, patience and skill of man. Mr. Talbot secured a patent on his process, and, in 1839, published a descriptive account of his curious and successful experiments. Several important modifications and improvements have been made from time to time, and at length what was long regarded as an idle dream or a delusive speculation, Daguerre, Talbot, Herschel, Hunt and more recent operators—among whom we recognize Mr. Cutting, of Boston, and Mr. Rehn, of Philadelphia—have so fully realized in fact that the pictured proofs of their splendid triumph are now scattered broadcast throughout the civilized world.

The elegant and useful art of which we are now to speak is commonly distinguished by the application of the term *Photography*, compounded from Greek words signifying *light* and *to describe*. Photography may therefore be defined to be the art

of delineating by the agency of light, which is accomplished through the processes of a subtle chemism, and requires, beside the scientific information necessary, great care and delicacy of manipulation. It is, however, alleged by recent experimenters that light is not the active agent in the production of the mysterious and beautiful results, and accordingly the term *Heliography*, also derived from the Greek, is said to be a more appropriate term. But whether we characterize the processes of this art by a word that literally signifies *drawing through the instrumentality of light*, or by one that implies *sun-drawing*, is of little consequence, beyond the mere technical distinction. Our object is not to split hairs with the philologist, but to speak in general terms of the art, and in a particular manner respecting one of its successful and accomplished professors.

Our attention has been called to this subject by an examination of some photographic pictures taken by Mr. CHARLES SEELEY, formerly of Bridgeport, Conn., but now of Milwaukee, Wis., and which that gentleman kindly forwarded to our address some days since. Among them was an exquisite view of that beautiful city of the West, executed on glass, but we regret to say that it came to the writer broken into many pieces, doubtless through the careless handling of the express agents or carriers. In the package from our western friend, we received several portraits, executed on fine enameled surface card paper, all of which came to hand in perfect order. These are among the most perfect specimens of photography we have yet seen. Whilst they leave but little to be either anticipated or desired, in order to secure the highest perfection of the art, they are certainly fine illustrations and striking proofs of the artistic ability of Mr. Seeley, whose superior skill in his department has also been appropriately acknowledged in the Diplomas he has received from public institutions.

There is nothing more mysterious and beautiful than this art, by which the sun in an instant prints images of the earth, the waters, the radiant skies, splendid cities and the human face, instinct with life, passion and sentiment, alike on paper and glass surfaces, and leaves them there, clear and durable, to chain the vision and charm the soul. Distant and invisible objects are thus brought before us; sacred memories of absent friends are awakened in the mind and heart, and the images of departed loved ones live in the consciousness because they are present to the eye. The smiles of childish innocence; the illumination of youthful beauty; the inspiration of high thought, and the glory of transfiguration, which Virtue leaves on the brow of Age, are arrested by fleet couriers of light, sent from the heavens to embalm them on the earth forever.

Our friends in the region of Milwaukee, who may desire to preserve the mortal images of those they love—and who does not?—will do well to inquire for Mr. Seeley and his Gallery of Art.

EXPERIMENT WITH THE DAVENPORT BOYS.

A CORRESPONDENT of the *Buffalo Daily Republic* gives the following account of an experiment which he witnessed through the Davenport boys, which must go far toward settling forever the question of the reality of spiritual influences as sometimes accompanying those lads, whatever doubts there may be as to the reality of pretended spiritual manifestations given through them in other instances. The correspondent says:

On entering the room I found a large box made perfectly tight, so as to exclude the light. In this box was a door with a hole about the size of a six-inch stove pipe, which was covered on the outside with cloth, and a slide on the inside. Inside of this box are two seats facing each other, on which the two boys are placed.

After going through the ceremony of examining the box to see that there were no secret springs or machinery attached to it, the boys were seated, and a gentleman who declared himself to be a terrible skeptic, and who believed the whole series of experiments made in this room to be a trick, or delusion, or something worse, was asked to tie the boys. It seems the gentleman had come perfectly prepared, as he had with him a sufficient quantity of tape, tacks and sealing-wax to secure the boys in such a position that the least deviation from their original position must break the string.

Each of the boys' hands were tied with the tape, the two ends of which were brought together and nailed down to the seat; over the heads of the nails was placed the sealing wax. The boys were also secured by placing a string of tape around the neck and securing the ends in the same way by nailing the end above and behind the head to the rear of the box, and sealing the same. This being done the door of the box was closed, not, however, until the cage was tolerably well filled with musical instruments, such as a guitar, fiddle, tambourine, bells, tin horn, etc. The audience were then requested to take seats around the room, and all join hands. Previous to taking seats the skeptic

tical gentleman says, "Now I have secured the boys in such a manner as it will be impossible for them to use any of the instruments in that box; and I will bet five dollars that there will be no manifestations made in that box." At this, several persons jumped up and offered to take the bet. Mr. Davenport said he "objected to bets being made in the room—that this was not a gambling operation; he wished no one to lose money; he merely wanted persons to come and see the experiments and explain them the best way they could."

After the audience were seated, some one in the box spoke through the horn, and asked the person who offered to bet "If he thought Johnny King could not produce the manifestations." No reply was made. The man in the box said, "I will now give you 'Pop goes the Weazle,' and 'Pop goes the Weazle' was played after the most approved style. The tambourine was used, and so was the bell; the audience was addressed several times through the trumpet, which was finally pushed through the hole in the door, on to the table in front of the box. The gentleman who secured the boys was asked to come and look; he did so, and found them in the exact position in which he left them, tape, sealing-wax and all. He expressed himself satisfied that something beside the boys produced the manifestations. How is it done? that is the question. Will the learned Doctors tell us?"

The Spirit Babe.

Mrs. TUTTS the celebrated clairvoyant, of Jersey City, had a little daughter, named Amelia, about six years old. She was a very spiritual and lovely child in her life, and early manifested a remarkable interest, and a high regard for spiritual things. When other children were engaged in their noisy plays, she would steal quietly to her mother's side, and listen to her tidings of that beautiful Spirit land, toward which her flight appeared so early directed. Nothing pleased her so well as such conversation.

She was very fond of her mother, and after her health began to decline, she had her sleep on a sofa near by her own bed, and she was in the habit of rising frequently in the night and coming to her mother's couch to caress her, by passing her little hand over her face and patting her cheeks. About three weeks after she died, she came one night and awoke her mother by caressing her, as had been her wont while in the form. Mrs. T. had become so accustomed to this, that she did think, when she first awoke, that her child was gone; but supposing her still alive and with her, (as she most truly was) she rose quickly to put her back on the sofa, lest she should take cold, when she disappeared; and then for a moment the heart of the natural mother was stricken with a sense of her exceeding loneliness. But the Spiritual Presence came again, not to inform the external eye, but to minister sweetest hope and comfort to the soul; and her tears were stayed; and she looked out of the darkness up toward the light of that young soul, which seemed to rise out of the thick shadows of the Present, like the morning star of a brighter and happier future.—*Christian Spiritualist.*

The Press on Stockings.

A FEMALE writer says, "Nothing looks worse on a lady than darned stockings." Allow us to observe that stockings which need darning, look worse than darned ones.—*Exchange.*

Stockings look best, surely, without any "darned" holes in them.—*Louisiana Courier.*

Gentlemen, you had better attend to your own knitting and let the injury complained of heal itself.—*Post.*

Good advice; this is the women's business, and the man who puts his foot in it will surely get worsted.—*Portland Transcript.*

The "darned stockings" that looked so bad on "a lady," are likely to be worn out by the masculine members of the Editorial profession. Gentlemen, you are all running down at the heels, and it is time to stop this yarn about the understanding. B.

Mysteriously Disappeared.

SOME three or four weeks ago, Mr. H. C. Reynolds, editor of a journal published in Patterson, New Jersey, left his home and came to New York, since which time he has not been heard from. He had about his person a considerable sum of money at the time, and it is feared that he has received foul play. Mr. Reynolds was formerly employed as a printer of the SPIRITUAL TELEGRAPH. We think he might have measured about five feet eight inches in stature, was of a thin and muscular frame, regular and well marked features, dark eyes and hair, black beard and eyebrows, and was probably between thirty and thirty-five years of age. Any information concerning Mr. R.'s whereabouts, whether living or dead, will be gladly received at this office, and forwarded to his friends.

Miss C. M. Beebe's Life Saved.

WHILE Miss Beebe was in Baltimore during the late election riots; standing one day on a balcony, she felt herself pulled back by invisible hands. A moment after, a bullet went whistling by where she had stood. She sprang into the house in alarm. Two hours after a lady medium called on her, and stated that she had received a communication from Miss Beebe's spirit-father, saying that he had just saved the life of his daughter, in the manner confirmed by Miss B. herself.—*Spiritual Clarion.*

Sacred Circle for February.

CONTENTS: Portrait and Sketch of A. J. Davis; A Journey to Dreamland; Christ, by Neander; When we were Children; Dialogues between a Spiritualist and a Skeptic; Gospel of the Harmonies, by Prof. Brittan; The Bell Within; Edgar A. Poe; Our Spirit Soirées; Query of a Spirit; Pleasant Talk; Notices; Premature Burials; Benefit of a Chat, etc. S. A. & H. HORT, Publishers, Office, corner of Nassau and Beekman-streets, New York.

THE INVESTIGATING CLASS.

THIS class met again on Wednesday evening of last week, at the house of Mr. Partridge, the question for discussion being,

"What is Death? and what was its origin?" The following paper was read by Dr. Weisse:

This is another of those important questions, which, when properly answered, will do away with a great deal of that scare-crow superstition, originated, taught and fostered by priesthoods and divine-right-despotisms.

Death, both in its physical and moral sense, has been made the means of man's subserviency; the Church and State, instead of teaching man to view death as a mere change and a natural separation of the grosser from the more ethereal part, has taught him to regard it as the effect of divine wrath. From the Egyptian priesthood, in gray antiquity, to modern orthodoxy, hierarchies have constantly attempted to frighten man into subjection by the terrors of death. Attend, even now in this so called enlightened age, the funeral rites of most Christian denominations; look at their decorations and emblems; examine the mourners' apparel; all portend gloom and despair. Then listen to the prayers of the ritual; nay more, invite an orthodox clergyman to perform the funeral of a child, and he will make it out that the death of the innocent little creature was an inevitable consequence of the curse pronounced in Eden; and yet Christ tells us "of such is the kingdom of Heaven." I have been present at these revolting declamations; and while the poor bereaved bowed their heads and muttered Amen, my blood was boiling and I felt an intense indignation. Poor humanity has not enough to contend with! We must have these secular Trappists constantly greet us with: "Brethren, we must die," because we are under a divine law.

The Israelites and Phœnicians marked death in their judgments by the letter T, which in Hebrew is "Thel" and in Phœnician "Thela," from which the Greek *thanatos*, the German "Tod." Death is derived from the German *Tod*.

Physiology calls death a definitive cessation of all the functions whose ensemble constitutes the life of organized beings.

Dr. Draper observes: "Death is not, as the popular superstition says, a phantom skeleton, nor as the Asiatics think, a turbaned horseman, who pays his sudden and unwelcome visits. He is this invisible principle in the air, which surrounds us, and which is the very air we respire." The learned Professor means oxygen gas!

Poets often call death sleep; so does Christ when he says: "Weep not; she is not dead, but sleepeth." In Egypt death was an ascension for princes and priests, and degradation or annihilation for plebeians.

In the Old Testament, Exodus 12: 12, 23, we find death personified. Hence the word "Passover," and the popular expression, "Destroying Angel," which ought to be destroying Lord.

The Greek and Roman priesthoods had their "Mors," goddess of death; she was the daughter of Night without a father, and the sister of Momus, Sleep. Centuries before Christ, the Phœnicians erected her a temple in the isle of Gadeira near the Pillars of Hercules. She was represented as a woman with a pale face, closed eyes, a veil, and a scythe in hand. The papal Hierarchy preserved the scythe, but substituted a skeleton for the woman. Enter their cathedrals and churches on some funereal occasion, and this hideous figure stares at you from their altars, in pall and drapery. The sacerdotal garments are replete with skulls; but from among them peep at you the jolly, sleek, round face of some friar Tuck; the "Dies iræ" and "De profundis," ring through and re-echo from every niche and corner of the building.

The more liberal Protestant clergy do not imitate Romanism; they only put on black and white, assume a long face, and speak of death as the destroyer, the reaper, inasmuch as it strikes down the young and old, the exalted and lowly.

We have seen the monster in its regal and ecclesiastical form trying to scare the ignorant and timid into obedience. Let us now look at the popular idea of it. The Greeks represented death as a black child with crossed legs and twisted feet. It was also symbolized by a reversed torch, an urn; and *Atropos* of the sister trio, was another emblem of death among the Greeks and Romans. She used her scissors to cut the thread that held *corpus* and *anima* together. A winged foot above which rose a butterfly, was another of their emblems; the former expressed hope in a future life, the latter marked the soul set free and rising to the celestial regions. When they wished to express the

premature death of a child, they painted Hyacinthus unintentionally killed by Apollo, or Cephalus hidden by Aurora. Their most tender symbol of death, was a withered rose, meaning that life was given us but for a season, and must fade like a flower.

With the virtuous Hindoo death is the annihilation of individuality and absorption into Deity; with the vicious it is transmigration. The Scandinavians, Germans, and Sarmatians had their Loki, god of death. Their favorite representation of *Tod* was a woman riding on a famished wolf. With the Tartars death is a swift horseman; with the Turks a transition from earthly sensualities to intensified sensualities in Gannath; and so with the Indian as to his darling pursuits, hunting and fishing. The Christian considers death as the end of sin and as the beginning of eternal joy or wretchedness. Thus, not only every tribe, nation and sect, but every individual, looking at death from a different stand-point, made it conform with their particular ideas and conceptions. The believer and the man of blind faith clung to Church and State; the skeptic lived and died in doubt; the infidel regarded it as the end of all.

Now let us visit the Greenwood, Mount Auburn, Père Lachaise, All Souls' cemeteries; there we behold emblems borrowed from the ancients; and superadded to them, a broken column, signifying a hero stopped in the midst of his career; a withered rose bud, a sleeping child, a winged angel, and other pleasing and tender mementoes. Now and then we see yet a skull on a monument; but we find on investigation that it belongs to a family that believe in original sin. The cypress, myrtle, and weeping willow adorn the resting-places of the deceased. The wooden cross and a small mound planted with flowers are decorations of rural grave-yards; one and all of these are so many tokens of affection, respect, and gratitude to departed worth.

To define death, I must mention what constitutes the human body, and what I conceive to be the human soul or Spirit. Our body, in its last analysis, consists of carbon, hydrogen, oxygen, and nitrogen. Our soul is a something more refined and ethereal than any of the known gases and imponderabilia, but analogous. The difference between gases, imponderabilia, and Spirit, is, that the former can be made visible and tangible by and to everybody at will; while the latter can as yet only manifest itself through seers and media under certain pre-requisite and favorable circumstances, and even then not at will.

I maintain that the human Spirit or soul is a something more refined and ethereal than certain elementary principles revealed by science, but analogous. Well, the universal belief of mankind bears me out in this assertion, and Mesmerism, Clairvoyance, and Psychology endorse it. Samuel was seen rising out of the earth by the woman of Endor. Here Samuel's form must have been something less dense than earth, for two solid bodies can not be in one and the same place. Christ says: "Virtue has gone out of me," when the woman touched the hem of his garment; this was Mesmerism and Psychology.

The "*Manes*" or souls of the deceased from (*manos*, soft, clear, transparent) or from (*menos*, soul) were revered and worshiped by all the ancient tribes and nations. Those *manes*, whenever and wherever perceived by mortals, were a certain something visible and perceptible, but not always tangible to men in the flesh; they were mere airy and shadowy existences assuming the human form. The bard of Mantua, in his immortal poem, employs the words ("*tenuis*," thin; *cava*, hollow, and *umbræ*, shadows,) to describe the souls of the deceased. Whenever mortals tried to seize those ethereal figures, their organs of touch passed through them as through common air. There was, however, one remarkable feature about those phantoms; those who had led virtuous lives on earth looked refined, beautiful, transparent, luminous and radiant; whereas those who had lived badly, looked gross, ugly, gloomy and dark. Ancient History is full of this belief. We are told that after the Spartans had starved Pausanias to death in the temple of Minerva, they had to call Thessalian priests to exorcise and drive away his *manes*, haunting the edifice night and day. The Athenians had annual festivities in honor for the *manes* during which no marriages could be performed. According to Suetonius, the specter of Caligula was often seen in his palace after his death.

The Sanscrit tribes of Central Asia, made oblations to the *manes*. Twice a year they performed obsequial rites, in order to secure the residence of the deceased in a world appropriated to them.

The Egyptians, Carthaginians, Etruscans, Assyrians, Phœnici-

ans, Persians and other Asiatic tribes, believed in the *manes*; and this belief in, and veneration for, the departed, existed even among the savage hordes in the interior of Africa. At burials the Bythinians supplicated the *manes* not to leave them.

The story of Orpheus and Euridice is too familiar to be related here. He saw, identified and endeavored to embrace his beloved consort; but her ethereal figure escaped his arms. In commemoration thereof, the Greeks erected a temple on the spot, which became celebrated as a resort for the worship of the *manes*. Centuries after, Periander went there to consult Melissa his wife. The touching interview between Eneas and Anchises, so beautifully described by Virgil in these lines,—

"Ter conatus ibi collo dare brachia circum;
Ter frustra comprensa manus effugit imago,
Par levibus ventis, volucrique simillima somno"—

shows how deeply the faith in the ethereal existence of the *manes*, was rooted in the ancient mind.

The Romans reduced it to a regular system: first, they called the souls of the dead "*Lemures*;" afterward they divided them into "*Lares*," souls of the virtuous; "*Penates*," household gods; and "*Larvæ*," specters or souls of the bad. The funeral monuments and urns of the Romans were usually inscribed with the letters D. M. S. (*Dis Manibus Sacrum*, consecrated to the gods, *Manes*.) Seneca describes the *Larvæ* as old men, with shorn locks and long beards, carrying an owl in their hands. The *Larvæ* were also symbolized by a skeleton. St. Augustin speaks of the *Manes* as the souls of the deceased.

The Scandinavians, Germans and Sarmatians called their *Loki* also "*Loftr*," German "*Luft*," air, showing that they regarded death as something airy. They considered the Heligoland isles in the North sea as the abode of the souls of plebeians, and Walhalla in Scythia as that of military heroes. The Laplanders rendered certain honors to the souls of the departed; but this they only did for a time, because they imagined that they could harm mortals as long as their spirits had not passed into other bodies. This shows that the Pythagorean metempsychosis had even found its way to the Hyperboreans.

The miracles ascribed to the Roman Catholic saints, and the innumerable ghosts and specters perceived, seen and felt, among modern nations, show that the souls of the deceased always were, and still are, considered as something more or less visible and tangible to mortals.

The annals of the Scotch, especially those of the Orkney islanders, are full of Spirit visions and ghost stories; so are those of the Germans, Russians and other Slavonic tribes. Some of them are as well established as any in the Bible.

One of those shadowy and ethereal visitors tried to make a visit to Luther; he had probably something sublime to suggest to the contemplating reformer, but instead of welcoming him like Numa, Socrates and Christ, he called him the devil, and threw his inkstand at him.

Calvin had no such honor, for the devil himself would not visit a man who asserted that Jesus Christ had to go to hell and suffer the torments thereof for three days, in order to appease the Divine wrath. Thus Protestantism wiped away the last vestiges of Spirit intercourse, and left man a mere orphan. This state of things remained until the bold and liberal minds of all the European nations and sects—English, French, Spanish, Dutch, Swedes, and Finns—commingled in the New World, became more spiritually-minded in those primitive and solitary forests, and asserted not only their civil, but spiritual independence, of which modern Spiritualism is the offspring.

I need hardly relate the facts of Spirit intercourse of to-day; they are legion, and rest on the same kind of evidence as all biblical facts of that character, with only this difference, that we can go and ascertain for ourselves, either through media or through the oral testimony of as credible witnesses as the world ever produced; nay more, we may become media and have personal experience and intercourse.

Supported by all those past and present beliefs, I may define death the separation of that ethereal something called Spirit, from this earthy tenement called body. The Spirit pervades the whole body, takes its forms and features, which it carries into the primary sphere. The more pure the man was here, the less of the earthy adheres to his Spirit body, and the farther he soars from earth; the more gross he was, the more of the earthy enters into his Spirit body, and the nearer the earth he is kept. The tenement returns to its ultimates for further uses. In a communication from a Spirit in the sixth sphere, it was stated that only in

the fifth sphere Spirits drop the last vestiges of earth, and that they undergo changes or deaths at each and all transitions from one sphere to another. Let these ideas spread; let us call death "*regeneration*," "*resurrection*," or sleep, and then exclaim: "Death, where is thy sting, grave where is thy victory!"

As to the origin of death, I might trace it to that unfortunate apple, handed by mother Eve to father Adam, or I might with our learned Professor attribute it to that "destroying angel" oxygen gas; but I can not assent to either, because I might find the origin of death in life itself. Actual life begins with our first expiration; and as every inspiration is a renewing tick of the organism, and consequently life, so every expiration is a wasting tick, and consequently death. Our organism is a furnace that is worn out by a fire, whose ingredients are supplied and wasted by respiration, alimentation, *indosmose* and *exosmose*. Inspiration, alimentation and *indosmose* furnish the fuel for a combustion, whose refuse is carried off by expiration, excrementation, and *exosmose*. The respiration of an infant is about one third more rapid than that of an adult; while that of an old person is only one-half the infant's. Thus in youth the furnace expands from the violence of the fire; but as it expands, its walls grow more and more porous, earthy and brittle; muscular contractility diminishes; motion gradually decreases, and death follows. The hibernating animals are a striking illustrations of this: In summer when they exert themselves, they respire about eighty-five times, and pulsate one hundred and fifty times, in a minute; in winter, when they are in a dormant and torpid state, they only respire fourteen times in an hour, and pulsate fifteen times in a minute.

The Latin word "*expirare*," English "*expire*," French "*expirer*," Italian "*spirare*," signifying both to breathe out and to die, corroborate the opinions that death is a gradual expiration whose *finale* is the separation of the more ethereal from the grosser particles. In this sense death is coeval with, and has its origin in, life. Such analogies in language have a meaning for the linguist, because they indicate a conscious or an unconscious national belief and the continuation thereof among nations that adopt them.

In a strictly philosophical sense there is no death. That part of the organic world which we consider as dying or dead, is but seemingly so, because it soon dissolves and returns to its ultimates as proved by chemistry; while that more ethereal and refined part keeps its individual identity and knows no dissolution, as proved by modern Spiritualism and all the psychologies that preceded it.

From all these opinions, ideas, and creeds concerning death, an unbiassed and candid observer must conclude that, if Jesus Christ had been born a Roman instead of a Jew, or if his sublime psychology had been added to those tender and congenial sentiments of the Romans, without any admixture of Judaism, humanity would have advanced much more rapidly in those elevating truths concerning man's soul and immortality, and our intercourse with Spirits of other spheres, would now be as expansive as our astronomy and as connective as our steam and telegraph system. It was our Jewish idea of death that broke the sympathetic Roman connection between the living and the dead. Centuries ago Europe would have been flooded with Spirit intercourse, if Church and State had not uniformly discountenanced and opposed it. They are more afraid of it than of fire and sword; and well they may be, for it is the very essence of individual and national independence. The suggestion that intercourse with the deceased is tantamount to a summons, caused mankind to shrink from it. During such a state of things, only the gross, ghostly and fiendish Spirits that hover near the earth could approach, tempt, and plague orphaned humanity. Spiritualism is doing away with this childish fear, and building up a Jacob's ladder, which the good, virtuous, friendly and wise may descend, in order to encourage, comfort, and energize earth's inhabitants. Then the Socrates, Fenelons, Archimedes, Raphaels, Mozarts, Newtons, Franklins, Washingtons and Cuviers, will each and all, be with their devotees, and the golden age of the poets, and the kingdom announced by Christ, will have come to us.

Dr. Hallock said:

By the inquiry, "what is death? and what is its origin?" I understand to be asked, what does death do to a man? and is its origin natural or supernatural?—that is to say, is it the result of law or of caprice?

This is the significance of the question to me, and I think the one which invites an effort at solution. True, the word is used

as a *figure* to represent many ideas. There is death from sin and death in sin, death temporary and death eternal, concerning which much has been said and written; but if those who so use it are mistaken as to the *fact*, it is possible they may err with respect to the application of the figure. To illustrate: there is a ponderous superstructure of theological brick, based on the definition that death is the opposite of life. But if in the end it should turn out that *life has no opposite*, the effect of such discovery upon that lordly edifice might prove unfortunate.

As I gather the prevailing opinion of Spiritualists, it is, that death is simply a *door* through which a man walks out of this world into another, precisely as one may walk out of this room into the next, being in all essential respects the same man on the other side of the partition that he was on this.

Now, whether this definition be sound or otherwise, we have but one method of determining; and that is, observation. But though the method be one, the field for its exercise is widely diversified with important phenomena, each radiating its own peculiar light upon the question under consideration.

Once it was the common thought that man *died*, of which thought death was the expression. But modern experience is daily demonstrating that man *does not die*! The term death, therefore, is *false to the fact*, and we must, perforce, seek another by which to express it more truly. But of that hereafter.

In this investigation, obviously the examination should begin with the highest class of facts or evidence; that is to say, with Spirits themselves. But it will be well to discriminate carefully here, between what is *really fact* and what is only *said* to be such. Dogmatism is not evidence. The true solution must flow from what they do—from their acts—leaving what is simply affirmed of them wholly out of the question.

1. I find a common experience underlying all conversion to Spiritualism through modern manifestations, as an *exclusive* cause. I say *exclusive*, because it is no strange thing to meet men who, through philosophy spun out of their own interiors, know so much more of heaven and the condition of its inhabitants than those who dwell there, that facts occurring outside of themselves are rather a damage to them than otherwise. These worthy people appear to think facts are for the exclusive amusement of children, and would be ashamed to acknowledge their indebtedness to them for conversion, or even for the foundation of a theory, or the temporary scaffolding around the superstructure of an idea. With them the phenomenal universe is altogether a bore. I rule these out as incompetent either to testify or to adjudicate in this matter, and return to those first specified; and of such I remark that this one thing occurs, to wit, that the conversion takes place in the presence, or under the direction and influence, of love and wisdom, superior in quantity and quality to the conscious possession of those states on the part of the recipient, and that this superiority is, in every case, directly traced to a well-known friend or beloved relative who has been the subject of what is popularly called death. "My sainted mother," or a phrase equivalent, is the honest, because unstudied, testimony which common experience brings to this question. Children become angels "flying through the midst of Heaven," with the new ability to preach the "everlasting Gospel" of *everlasting life* to the stricken mother who had ignorantly believed them dead! And these are *our* children, and *death has done this to them*, not because they are ours but because they are human beings; and these "sainted mothers" are *ours*, and we know them to be bending over us; for in the same hour we perceive their identity *we feel their glory*! In my judgment there can be no true conversion without this attendant symptom, any more than there can be a true spiritual manifestation without it. It seems to me impossible that heaven should enlighten the earth with darkness.

2. Spiritual manifestations which redeem the intellect and wash it white in the blood of its own experience, first move the heart and elevate the affections, so that the physical manifestation of the heavenly power or presence is invariably, so far as my observation extends, conjoined to the highest earthly condition of the recipient, or to the highest use for man. Let us frankly interrogate our own experiences as to our sensations when we first touched heaven through a spiritual manifestation, and we shall find there the light in which to solve the problem of death.

3. Again, I find that under favorable conditions there are many indications of the character of the process before it is completed. I find in these instances such an increasing manifestation

of the angelic, as to fully warrant the poetic averment that "the chamber" where such a scene is transpiring,
"Is privileged beyond the common walk of life,
Quite in the verge of heaven."

4. I also observe the same subjugation of the earthy nature to the heavenly, whenever through magnetic or other kindred causes, the body is enchained and the soul set free. In these cases it invariably occurs that the nearer you can approximate the perfect process called death, the more truly alive the subject becomes, and as invariably, it becomes in the same degree the more angelic in its nature and manifestation.

5. I have intimated the want of a new word for the one that is used in common. Having found that man does not die, it is nearly time to have done saying the contrary. I think *birth* is the true expression. "Born into the Spirit-world" is the concurrent testimony of modern experience, uttered on the most solemn occasions, and recorded in the most sacred places. What we name *death*, then, is the old familiar phenomenon of *birth* seen on a higher plane, but still subordinate to the same general law. Under whatever conditions it may occur, birth is invariably the act of life unfolding, or entering upon the manifestation of a *higher life*; and this is precisely what death (so called) does to the subject, and hence it has been *misnamed*.

6. An eye good at discerning faces and features, will find a strong family likeness (and of course the strong differences) in these two births, showing them to belong to the same family. He will not fail to see that the one is not born of God and the other of sin; "he will see that the first is not the offspring of *Divine order*," and the second of *Divinely permitted disorder*; for that "*Divine order*" which permits or can not prevent *disorder*, *stultifies itself*, and may be safely dismissed with brief token of respect.

7. Let us inquire, "what is death" to the caterpillar? Observation answers promptly, it transforms it into a being of inconceivable beauty and power, as compared with its original self. Had the fifteenth of Corinthians treated of the resurrection of a grub worm, Voltaire himself might have quoted from it with approval. "It is sown in dishonor; it is raised in glory;" that is, it begins a grub and ends a butterfly. All very true and very beautiful. But Paul affirmed it of *man*, and the Infidel philosopher could not believe it; and what is a greater misfortune, the Christian philosopher will not try to understand it.

Tracing rapidly, as I must, the chain of facts back to the starting point, I conclude, 1st, that death does quite as much for man as it does for the caterpillar.

2. I conclude that, as the lowest subject of the first birth is vastly advanced and improved beyond the highest conception of uterine life, so the meanest subject of the second birth in the *totality* of love, will, wisdom and consciousness, is superior to the highest human, still in the body—the difference in both cases being, not the fictitious distinction between the palace and the hovel, not the theological contrast of vice and virtue, but that broader *difference of condition*, which overrides all petty cast considerations, whether social or religious—that difference of condition which is the result of *natural law*, not of theological interpretation of books and traditions, and which is seen everywhere in the sublime distinction and difference between the child *born* and the child *unborn*.

3. I conclude that, as the trance state which is the nearest approach to death (so called) in the life of the body, shows us man in a vastly superior condition—shows us *girls of sixteen years* competent to teach *philosophers of sixty*; the more perfect birth of which the trance is but the imperfect type, will place man inconceivably *higher still* in the scale of conscious development.

4. I conclude that as *some men* manifest the angel when about to leave the earth, *all men* will do so when they shall have entered heaven; which conclusion I think is strongly supported by the beginning fact, which is that they always manifest the angel when they return to earth again. So well established is this great fact, that it may be affirmed, I think, that the observer, whoever he may be, who in the sharp exercise of a sound mind is compelled by his *intellect* to admit the presence of a Spirit in his house, will, at the same time, feel the influence of an angel in his heart.

Dr. Orton submitted the following:

"In this brief thesis I shall assume, as ground which has been covered by previous questions, that man is a Spirit, and that there is a spiritual world of which he becomes an inhabitant on disappearing from this.

In a strict sense, there is no such thing as death, as the opposite of life; what we call death being merely phenomenal, a circumstance attendant on the transit of a human being or other being, from the natural to the spiritual world; which might more properly be called another birth.

And still, in the dross remaining behind when the Spirit ascends—the body which is dropped—there is the appearance of death. But the particles of matter of which the body is composed, as matter, still have all the life they ever had. A form of organization only is dissolved, which was indebted for that form, and all the life it ever had as a form, to the energizing spirit within. The Spirit wrought its shape, gave it its vitality, and sustained it as an organization, during the whole period of its existence.

All this is clear. Now it follows that a Spirit, possessed of the inherent power to mold itself a body, and sustain it for an hour, a day, a year, should, while that power remains unbroken, undiminished, be able to preserve it in full vigor and withhold it from decay. But it does decay. This, at present, is the universal law. But the fault can not be in the body, because the body does not vitalize itself, but is vitalized by the Spirit.

My conclusions are as follows:

1. Death, practically, is a birth to a higher plane and mode of life.

2. Its painful and revolting features are accidental, and have been occasioned solely by aberrations—violations of the laws of its being—on the part of the Spirit.

3. A vigorous Spirit in a sound body, as it grows and develops, should develop and refine its body, until body and Spirit together become fitted to ascend, without ever having known pain or weakness, to the spiritual plane.

4. The origin of what we call death, then, was inharmony, disease, generating weakness, in man's Spirit; and to this is to be referred, through a succession of personal and hereditary violations of the order of his being, all his physical pains and decays, and mental and moral malformations.

WHAT IS DEATH, AND WHAT WAS ITS ORIGIN?

DEATH is a natural phenomenon, and is caused by the departure of the life-principle from the form it has unfolded.

Death is not a something; consequently it has no action, no existence. It is a condition of matter, the withdrawal or desertion of life from the organic form, leaving it without action—a permanent cessation of the vital functions.

Death in connection with the vegetable kingdom is to enrich the earth with the production of life. Death does not liberate life from the form, for death is not effected till life has departed.

As unwilling as geologists may be to admit the fact of increase of matter, it is nevertheless true; of the ten miles in depth of secondary formation composing the crust of the earth, certainly not one-fourth can be traced to primitive matter. Experiments on vegetation show conclusively that nearly all of each plant is derived from an invisible source. Every forest is a living evidence of accumulation of matter. Our western prairies, with their luxuriant vegetation are heaping up matter in the general increase, and without death this never could have been accomplished, neither could the ten miles of secondary rocks have been produced. Thus death has had much to do in developing the sources of the earth for the production of man.

Life is the immortal God-principle seeking a birth in the human form for the purpose of individuality. When the human organization is produced, this purpose is in part attained; and when life departs from the form, its object is accomplished, and the return of the material body again to the earth subject to the action of life, is termed *Death*. Thus the death of the body is the birth of the Spirit.

For ages death has been viewed as a judgment, and epidemics as a scourge sent from God. But death in every form is the effect of natural causes, and the effect will continue until the cause is removed.

There is a unity, harmony and equality in all the departments of nature, governing the increase of organic form. The demand must never exceed the supply. Hence the necessity for epidemics to regulate or hold in check the increase of man. If it were not so, the whole race would be entirely at the mercy of every pestilential scourge which visits the earth.

We conclude, then, that Death is a condition—the effect of the cessation of the vital functions of animal life, and that the birth of the spiritual man is the dissolution of the human form, which is death.

The origin of death is nearly coeval with the birth of the first living physical form, and it has ever followed in the footsteps of life, and will so long as the physical structure of man is developed on earth.

TROY, February 8, 1857.

HENRY ROUSSEAU,

SAYING GRACE.—One day at the table of the late Dr. Pease, just as the cloth was being removed, the subject of discourse happened to be that of an extraordinary mortality among the lawyers. "We have lost," said a gentleman, "not less than six eminent lawyers in as many months." The Dean who was quite deaf, rose as his friend finished his remark, and gave the company grace: "For this, and every other mercy, the Lord's name be praised!" The effect was irresistible.

FROM CALIFORNIA.

SACRAMENTO, CAL., December 17, 1856.

MESSERS. EDITORS:

It is supposed by many that Spiritualists do not really believe that which they profess to believe—that through their hardness of heart, and desire to reach Heaven in some easier way than that revealed in the Bible, they are ever ready to embrace any theory or doctrine that may be presented, which accords with their own perverted desires and understanding. It matters not how strong their belief, or how sincere they may be in their professions, while in the full enjoyment of life and health, it is said that when death knocks at the door, and eternity stares them in the face, they either renounce their former opinions and embrace Christianity, *through the Church*, or die, suffering the pangs of mental anguish and remorse. And hence they conclude, that Spiritualism may do for the living, but will not do for the "dying and the dead." Now, if the facts in our possession did not prove quite the reverse, we might believe the supposition to be well founded, and the conclusion to be correct.

I was present, a few days since, at a funeral, where a majority of all present (including the friends and relatives of the deceased) were believers in Spirit manifestations; and if I had a single doubt before of the sincerity of those who profess to commune with the "departed," it was wholly removed by what I saw and heard at that funeral. No person—I care not how great a skeptic he or she might have been—could have been present and heard the discourse which was delivered through a medium while in the trance state, and witnessed the ceremonies on that occasion, without feeling conscious of the presence of unseen intelligences, and without realizing that they were then under the guidance and direction of Spirits. This discourse was upon the nature of death, and the speaker treated his subject in a manner which served to carry conviction to the mind, that he had passed beyond the grave, and that death is not a thing to be dreaded. He assured the mourners that their friend was not *dead*, but *lived* actually in their presence, and was viewing with interest their every thought and feeling, and observing the disposition that was being made of the tenement in which he lately resided. After the discourse, a sister of the deceased who often speaks under spiritual influence, was controlled, and spoke for some minutes upon the virtues and spiritual conditions of her brother, who, she then knew, and felt, was present with her. That he *was* present in Spirit was proven by several who saw and recognized his features.

The deceased at the time of his death was a resident of San Francisco; and his body was taken to Martinez, where he had many friends residing, for interment. It was at the latter place that he attended his funeral. For some time previous to the sickness which terminated his earthly existence (as I learned) he had been an honest investigator of the spiritual phenomena, and at his death, was firm in the belief of his own immortal identity. He took his departure from earth, while in conversation with a Spirit-father and three brothers who had gone before him, and whom, he assured his attendants, had again returned to earth to escort him thither.

I will remark that Spiritualism is the prevailing religion at Martinez, The Spiritualists number nearly all the intelligent portion of that community; and several mediums reside there, through whom Spirits identify themselves to others, and who are controlled to utter in beautiful language the sublime truths in Nature. The medium, through whom the discourse above referred to, was delivered, is a resident of this city, and is now associated with Dr. Geo. H. Clapp, formerly of New York, in the practice of his profession—*Clairvoyant Physician*.

The Spiritualists in this city are not numerous; but there is a willingness on the part of many to investigate, and the cause—as it will always where there are investigations—is steadily progressing. Arrangements have been made recently for holding meetings every Sunday, and the medium above mentioned has been engaged to lecture upon the various subjects connected with Spiritualism. There are a number of private circles in the city, whose mediums are being developed, and a few that meet for physical manifestations, but they are not progressing as rapidly as some seem to expect or desire.

I forgot to mention an inscription, dictated by the Spirit of the person whose funeral I attended at Martinez, and which he requested his friends to carve upon his tombstone. Here it is, and it speaks for itself:

"WISDOM, LOVE, CHARITY, (to be embraced within three links.)

Wisdom worketh love—Love, Charity—and Charity, forgiveness.

Wisdom beholdeth Truth—Love attracts it, and Charity distributes it.

Behold! Wisdom saith: 'The grave is not our home.' Love selects our homes for us, and Charity palliates our perverted fears.

Fear and Selfishness are children of Ignorance; Love and Charity, children of Wisdom. Who would not be wise?"

Yours truly,

JNO. H. LEWIS.

MISS BEEBE IN MORRIS, OTSEGO CO.

MORRIS, OTSEGO Co., N. Y., January 13, 1857.

MESSERS. PARTRIDGE AND BRITTAN:

Miss C. M. Beebe, has just concluded a course of five splendid lectures in this place, at the close of which the following resolution was unanimously adopted, and of which the subscriber was requested to furnish a copy for publication, in the SPIRITUAL TELEGRAPH and the *Spiritual Clarion*.

Respectfully yours,

N. STEVENSON.

Resolved, that we tender to Miss Beebe our unfeigned thanks for the truly beautiful and interesting lectures which she has just favored us with, and that we cordially invite her to visit us again, whenever her inclination shall dictate, and convenience permit.

Interesting Miscellany.

THE LIGHT AT HOME.

The light at home! how bright it shines
When evening shades around us fall!
And from the lattice far it gleams,
To love and rest and comfort all,
When wearied with the toils of day,
And strive for glory, gold or fame;
How sweet to seek the quiet way,
Where loving lips will hush our name
Around the light at home.

When through the dark and stormy night,
The wayward wanderer homeward hies,
How cheering is that twinkling light,
Which through the forest gloom he spies;
It is the light at home; he feels
That loving hearts will greet him there,
And safely through his bosom steals
The joy and love that banish care,
Around the light at home.

The light at home! when ere at last
It greets the seaman through the storm,
He feels no more the chilling blast
That beats upon his manly form.
Long years upon the sea have fled,
Since Mary gave her parting kiss,
But the sad tears which then she shed,
Will now be paid with rapturous bliss
Around the light at home.

The light at home! how still and sweet
It peeps from yonder cottage door—
The weary laborer to greet—
When the rough toils of day are o'er;
Sad is the soul that does not know,
The blessings that the beams impart:
The cheerful hopes and joys that flow,
And lighten up the heaviest heart,
Around the light at home.

POPULAR SUPERSTITION.

Once upon a time, I had the pleasure of spending a day and night with the family of Mr. Fearful. Soon after my arrival I was informed that they had had a "warning" that somebody was coming, because Mrs. Fearful dropped a fork in the morning and the tines stuck in the floor; at breakfast, the warning was confirmed by Miss Angelica, who chanced to help herself to a piece of bread before she had eaten a piece previously on her plate. Then there were sundry "people" swarming about in her tea, and one of them looked very much like myself.

At dinner, our joy was turned into sorrow by the upsetting of a salt dish with the contents toward me. All protested that in spite of the salt they would not break friendship with me, and Miss Angelica, in order to make the matter doubly sure, threw some of it into the fire.

During the afternoon little Emma came in from play, when it was discovered the children had turned her frock the other side out; but as the turning it back would be a very bad sign, she was compelled to wear it in this way during the remainder of the day, much to her mortification, though she was consoled with the assurance that the witches could not plague her while she had a garment on wrong side out. Passing into the garden, we observed horse-shoes nailed over several doors, which Angelica assured us were a final bar to all gnomes, spooks, hobgoblins, and witches in general.

At this declaration I had the impoliteness to laugh so heartily that Angelica was forced to join me, when taking her handkerchief suddenly from his pocket, out flew several small bones, which upon inquiry I learned were the famous "lucky bones" of fishes' heads. Poor fish! thought I, all your lucky bones did not save you from the hook.

Night came, the doors were all bolted and barred, the windows made fast, the kitchen floor nicely swept and sanded to detect the entrance of ghosts, as they must of necessity leave traces on the sand. When everything was secure, I was cautiously shown to my room, with the apprehension expressed by Mrs. Fearful that something would happen to somebody before morning, for Jowler was heard to howl with his face toward the east, which howl was answered by a screech-owl in the wood back of the house. A whippoorwill, too, came so near the house just in the dusk of the evening, that Angelica said she was really afraid it would alight and sing on the doorstep. However, the old lady bade me be of good courage, spite of all these bad signs, and try to get some rest.

Angelica left me at the top of the stairs, and I almost fancied I heard the light foot-falls of ghosts close at my heels as I opened the door into my imagination-haunted chamber. Disrobing myself, I was soon in bed, but turning over to get rid of the thought of witches, and a comfortable napping-place, I discovered some hard substance under my pillow. Lifting my head and placing my hand beneath it, I soon drew out a well oiled, silver-mounted bridle, bit, check-rein and all, which by the dim light of the picked-down lamp—for Mrs. Fearful would on no account have me think of "getting through the night" in the dark—I knew to belong to the carriage harness. Knowing that Mr. F—and his wife were to start at an early hour the next morning on a visit to a neighboring city, and supposing some rogue of a boy had hidden the "head stall" to vex the fearful old gentleman, I immediately called out, "Angelica! Angelica!" at the top of my voice,

which was rendered almost unintelligible, by my endeavors to repress a burst of laughter.

Angelica, with Mrs. Fearful and Jowler in her train, were seen at my bed-room door.

"Ah," said the old lady, "I thought something would—"

"Here, come round here, ha! ha! ha!" cried I, as I shook the bridle at them; "see what a trick George has served you."

"Mercy on us!" exclaimed Angelica, looking as pale as a withered lily, "do for pity's sake put the bridle back, or you will have the nightmare."

"Then I'll hitch her to the bed post," said I, "and lead her down to breakfast in the morning."

At this solemn and irreverent declaration, Mrs. Fearful, Angelica, Jowler and the bridle vanished, and I went to sleep.—*Cultivator.*

PHENOMENA OF HUMAN MAGNETISM.

EXTRAORDINARY CASE OF MESMERISM.—A young woman in Galashiels, eighteen years old, was seized twenty-three weeks ago with a severe bilious fever, which left her very weak and prostrate. Dr. Tweedle resolved to try the effects of mesmerism. (Chloroform had been used previously with only partial success.) Accordingly, after some trials, he succeeded in throwing her into the magnetic slumber. The poor girl had previously to this completely lost the power of speaking and hearing, and could only make herself understood by writing. She then fell into a kind of trance, in which she remained perfectly unconscious for several weeks, except at the will of the mesmeric operator, who began to acquire an extraordinary influence over the state both of her mind and body. We shall briefly describe what we were witnesses to the other day. On entering with the doctor, the patient who had been left in the magnetic sleep, immediately woke up and was aware of his presence. The eyes were open and looked natural enough, while the color of the face was quite fresh, and rather healthy looking. She saw the mesmerist, but no one else in the room, and no object which did not belong to, or was under the influence of, the operator. At this moment she was both deaf and dumb. The power of speech was first restored by passes and points on the larynx, and afterward the deafness was removed in about five minutes by the same process, the patient manifesting intense pain and slightly convulsed as the senses were being restored. She now spoke freely, and heard the voice of the mesmerist. He proceeded to excite various parts of the body, commencing with the under joint of the little finger. Upon this she declared she heard vocal music. The next finger was touched, when she heard counter, and so on until the four fingers were excited, when she said she heard a full orchestra of male and female voices performing the several parts of air, counter, tenor, and bass. On being asked, she even repeated the words she thought she heard sung, although she did so with some reluctance. The upper joints were next irritated, when the same effects were produced, only the music was instrumental. Various other experiments were shown us. The elbow being irritated, produced a fit of laughing. The heel gave a disposition to dance, and corresponding visions. The shoulder joint produced the idea of flowers of great variety, but none of which the patient could name. This inability to name or distinguish external or natural objects was most remarkable, both with regard to external and visionary objects. She did not know her own name, could not see a watch, unless it was the operator's or had been magnetized by him, and even then did not know its name or use. Further experiments were tried; to the knee joint, which produced frightful images of dogs; cheek bone, of a hen and eggs; ankles, rabbits; bridge of nose, flies; and the point of the nose, of birds, also evidently of a frightful kind, as the vision ended in screaming and terror. The moment the excitation was withdrawn from a particular part, the object fled, and not the slightest recollection of it remained on the mind of the patient. Of these extraordinary phenomena we can pretend to give no explanation. They are evidently seated in the depths of human nature and constitution, which mesmerists are only now investigating. We merely publish what we have seen, and we think it our duty as a journalist, to make such a remarkable case known, in order that Dr. Gregory, or some experienced mesmerist may make the above the subject of investigation.—*Border (Scotland) Advertiser.*

NEW LITANY.—Here is a litany, which although not exactly orthodox, will pass among members of all sects:

From tailors' bills, doctors' pills, western chills and other ills—deliver us.

From want of gold, wives that scold, maidens old, and by sharpers "sold"—deliver us.

From stinging flies, coal black eyes, bakers' pies, and babies' cries—deliver us.

From seedy coats, protested notes, sinking boats, and illegal votes—deliver us.

From creaking doors, a wife that snores, "confounded bores," and dry good stores—protect us.

OLE BULL BROKEN DOWN.—A private letter, written from this city by a lady, has the following in reference to Ole Bull: "Coming up Broadway, a few days ago, I met Ole Bull, looking so pale and altered that I scarcely knew him. He has been lying ill for three months at a little town on the Illinois River, and had recently arrived here, where his first greeting was to be arrested at the suit of a very doubtful claimant. He and his son, a fine boy, dined with us the next day after I met him, and we heard more of his recent history. Poor fellow! he says he has lost in our 'free country,' all that he valued—his health, his money and his good name—and he is content, now, to seek refuge again at home in Norway."

SCIENTIFIC CHURCH MUSIC.

THE reprehensible practice of displaying science in Church Music instead of worshipping God by "psalms, hymns and spiritual songs," is somewhat extravagantly, yet admirably satirized in a sketch by one who has evidently seen and heard what has vexed and saddened us more than once. It is by Q. R. Phillander Doesticks, P. B., which we are inclined to believe is not the real name of the author. Is it not to the life?

"The organist here made preparations to gyrate; he rolled up his coat sleeves, so as not to interfere with his fingers—then he rolled up his pantaloons so as not to trouble his toes, then he unbuttoned his cravat and loosened his vest. At this instant a very muscular man disappeared from the ranks in the gallery, vanished through a cubby-hole, and was instantly out in the anatomy of the organ; then there was a great rattling in the bowels thereof as if it couldn't digest the muscular man, but had a great deal of wind on its stomach. This was the preparation.

Then the organist commenced a violent struggle with the key-board, as if he regarded the unfortunate organ as a stiff enemy whom it would require his utmost strength and dexterity to overcome. So he went in; he hammered him on the white keys, and pelted him on the black ones; he punched in the semi-tones, he kicked in the double bar, he put a series of running kicks in his chromatic scale, he pelted him on the flats, he smote him on the high keys, he hit him in the low notes, then grabbed both hands in his octaves and shook him until he squealed, then ferociously jerked out the stops on one side, as if he was pulling half his teeth out of his head; then savagely jammed in those on the other as if he was knocking the rest of his grinders down his throat. After three quarters of an hour the left hand which had been doing manful duty in the lower suburbs, began to fail and send for reinforcements; whereupon the right hand, after hitting the chord G sharp a furious dig to keep it quiet in the interval, scampered to the rescue, only stopping by the way to bestow upon the middle C a couple of punches by way of remainder; then the player went at the poor instrument and belabored him so unmercifully in the lower pipes that he lost his wind and cried "enough," in a roar of agony. This was the prelude.

Then the singing commenced: the opera folks stood up to earn their money; they sung as if the musical scale had been greased on this occasion; they would go up a note and then slip back; each one went a notch higher than the one before him, but fell back and his voice subsided in a discontented growl low down in the ribs. At last, after five trials, each one of which ended in an attenuated squeak, a female with a mouth like a hatchway, loosened her bonnet strings and made a desperate scream, and went so high that she finally got a firm hold; then they all stopped. This was the singing.

Then the muscular man came out of the bowels, with the perspiration dropping from coat-tail; and as he hadn't another suit handy he sat down in the draught to dry. This was the finale.

HUMBLY PETITIONING FOR HUSBANDS.—According to the Savannah Journal, sixteen maids of Charleston petitioned in this wise for husbands, in the year 1733:

To His Excellency Gov. Johnson:

The humble petition of all the maids whose names are underwritten:

Whereas, we, the humble petitioners are, at present, in a very melancholy disposition of mind, considering how all the bachelors are captivated blindly by widows, and our youthful charms thereby neglected; the consequence of this our request is, that your Excellency will, for the future, order that no widow shall for the future presume to marry any young man till the maids are provided for; or else pay each of them a fine for satisfaction for invading our liberties; and likewise a fine to be laid on all such bachelors as shall be married to widows. The great disadvantage to us maids is, that the widows, by their forward carriages, do snap up the young men, and have the vanity to think their merits beyond ours, which is a great imposition on us who ought to have the preference.

This is humbly recommended to your Excellency's consideration, and hope you will prevent any farther insults.

And we poor maids, as in duty bound, will ever pray.

P. S.—I being the oldest maid, and thereby most concerned, do think it proper to be the messenger to your Excellency in behalf of my fellow subscribers.

Thus, there were "strong-minded women" in those days, too, but they took a different method of securing their "rights" from that pursued by the strong-minded of our day.

A SACRED BAND OF FRIENDS.—In ancient Thebes a phalanx of warriors formed, numbering a thousand members, composed of pairs of friends, each pair consisting of a veteran and a youth. The whole company was called the "Sacred Band of Lovers and Friends." They were pledged never to forsake one another, no matter what the emergency. In a battle with Philip of Macedon, they all perished together, every man of them, side by side, in one place, surrounded by heaps of their foes. After the conflict, Philip recognized them, and was so moved by the pathos of the scene, and sublimity of their devotedness, that—alluding to a scandalous rumor concerning them—he exclaimed while the tears ran down his face, "Let no man dare to say that these were dishonored men." Now the plainest principles of social polity require that the whole world should be one sacred band of lovers and friends, inseparably united, sustaining one another through the trials of this tempted and faltering life, and, beneath the eye of their Almighty Friend, dwelling together all around the earth in bonds of peace, the beauty of holiness, and a community of weak.—*Rev. Wm. R. Alger.*

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Mrs. J. E. Kellogg, Spirit Medium, Rooms, No. 625 Broadway, New York. Visitors received for the investigation of Spirit Manifestations every day, (except Sundays), from 9 A. M., to 12½ P. M. On Tuesdays, Thursdays, Fridays and Saturdays, from 7 to 9 P. M.

Mrs. Bradley, Healing Medium, 109 Green-street. Mondays, Wednesdays and Fridays, from 10 A. M. until 4 P. M.

Miss Katy Fox, Rapping Medium, Twenty-second street, corner Fourth Avenue. May be seen in the evening only.

Miss Seabring can be seen daily at 477 Broadway. Hours, from 10 to 12 A. M. and 2 to 5 and 8 to 10 P. M. No Circle Saturday evenings, nor Sunday mornings and afternoons.

Mrs. Beck, 383 Eighth Avenue, Trance, Speaking, Rapping, Tipping and Personating Medium.

J. B. Conklin, Test Medium, Rooms 477 Broadway. Hours, daily, from 9 A. M. to 12 o'clock, and from 2 to 4 P. M.

A. B. Smith, Rondout, N. Y., Clairvoyant and Spirit Medium for healing the sick. Mr. S. can examine patients at a distance by having their names and residences submitted to his inspection.

Mr. G. A. Redman, of Boston, Test Medium, has taken rooms at 133 Canal-street, (new No. 391) where he may be consulted.

Miss Mildred Cole, Trance Test medium, 435 Sixth Avenue, near 29th Street, visitors received every day and evening, Sundays excepted, from 9½ A. M., to 9½ P. M. Wednesday evenings reserved for attendance at Private Circles.

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Mrs. B. K. Little, (formerly Miss Ellis), Rapping, Writing and Trance Medium, has opened rooms at No. 46 Elliot-street.

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